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MINUTES

OF THE

SYNOD OF LONG ISLAND,

IN SESSION AT THE

Ross Street Presbyterian Church, Brooklyn, N. Y.,

OCTOBER, 1872.

PUBLISHED BY ORDER OF THE SYNOD,

BY THE STATED CLERK.

New York:
CHARLES SUYDAM, PRINTER, 158 CHAMBERS STREET.

1872.

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Presbyterian church in the U. S. A. Synod of Long Island.

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OFFICERS.

Moderator,

REV. JOHN D. WELLS, - - - Brooklyn, E. D., N. Y.

Stated Clerk,

REV. CHARLES S. POMEROY, - - No. 94 Taylor Street, Brooklyn, E. D., N. Y.

Permanent Clerk,

REV. THEODORE S. BROWN, - - - Brooklyn, N. Y.

Temporary Clerk,

REV. JOSEPH M. GREENE.

Treasurer,

V. W. FOSTER, ESQ., - - - No. 143 South Fifth Street, Brooklyn, E. D., N. Y.

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SYNOD

OF

LONG ISLAND,

A. D. 1872.

THE Synod of Long Island met in the Ross Street Presbyterian Church of Brooklyn, N. Y., on Monday, October 21st, 1872, at half-past seven o'clock, P.M., and was opened with a sermon by the Moderator, the Rev. Epher Whitaker, of the Presbytery of Long Island, from Malachi ii. 6–7: "The law of truth was in his mouth, and iniquity was not found in his lips: He walked with me in peace and equity, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts."

After the sermon, the Synod was constituted by prayer.

The roll was called, and is follows:

PRESBYTERY OF BROOKLYN.

MINISTERS.	CHURCHES.	ELDERS.
†Alfred H. Dashiell, D.D.		
*Baxter Dickinson, D.D.		
Benj. B. Drake.		
James McDougall.		
†Samuel T. Spear, D.D.		
†Jared B. Waterbury, D.D.		
†Silas Billings.		
†Isaac S. Davison.		
Amos N. Freeman.	Siloam.	
*J. Edson Rockwell, D.D.	Edgewater.	
†H. J. Van Lennep, D.D.		
†Lyman Gilbert, D.D.		
†Samuel J. M. Beebe.		
†Oliver S. St. John.		
†Hugh S. Carpenter.		

† Not present during the Sessions of the Synod.
* Not present at the opening of the Synod.

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Ministers.	Churches.	Elders.
*Theodore L. Cuyler, D.D.	Lafayette Ave.	G. Burchard.
†Chas. J. Jones.		
John D. Wells, D.D.	South Third Street.	Charles Roberts.
Chas. Wood.		
†Jas. H. Callen, D.D.		
*John Neander.	German.	L. Eulner.*
†James M. Sherwood.		
*Theo. S. Brown.	Memorial,	
*Henry M. Wilson.		
J. Glentworth Butler, D.D.	First, E. D.	Robert Thomas.
James Gubby.		
*Wm. B. Lee.		
†Parsons C. Hastings.		
John M. Buchanan, D.D.	Ainslie Street.	Henry Taylor.
†John Meury.	Throop Ave., German.	
†T. De Witt Talmage,	Central,	William M. Pierson.
*Adam McClelland.	Lawrence Street.	George Johnson.
*Joseph T. Duryea, D.D.	Classon Avenue.	S. N Stebbins.
†Norman Seaver, D.D.	First, Henry Street.	W. Hastings.
*Wm. Howell Taylor,	Greenpoint,	J. N. Stearns.*
*Samuel P. Halsey,	Franklin Avenue.	Wm. P. Lander.*
Peter J. H. Myers,		
*John Lowrey.	Throop Avenue.	
Charles S. Pomeroy.	Ross Street,	John L. Bennett.
Joseph M. Greene.	Second,	W. W. Hurlbut.
†Alex. P. Lamberton.		
J. Abeel Baldwin.		
Alfred Taylor.		
†R. B. S. Montsalvatge.		
†C. Spencer Marsh.		
†Peter H. Shaw.		
†George H. Pool.		
†S. F Farmer.		
†Seth B. Stone.		
*James S. Evans, D.D.		
*Donald McLaren.		
*J, Clement French.	Westminster,	J. D. Lawrence.
†Frederick G. Clark, D. D.	Tompkins Ave.	
*Wm. Guthrie Barnes.		
Wm. M. Martin.		
†Hugh B. Gardner.		
	First, Remsen St.	Wm. R. Gould.*
	South.	Nathan Lane.
	Gates Avenue.	

Presbytery of Nassau.

†Wm. B. Sprague, D.D., L.L.D.		
†J. M. Huntting.		
†Samuel R. Ely, D.D.		
John P. Knox,	Newtown.	
Benj. F. Stead, D. D.	Astoria,	Frederick H. Wolcott.
Benj. L. Swan.	Oyster Bay.	
†Charles Hoover.		
†Conrad Dickhaut,		
†James Sinclair,	Smithtown	
†I. Bryant Smith,	Northport	

† Not present during the Sessions of the Synod.
* Not present at the opening of the Synod.

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Ministers.	Churches.	Elders.
†Sidney G. Law.		
Judson H. Hopkins.		
*Samuel T. Carter,	Huntington, First.	
*James McDougall, Jr.,	Babylon,	
*James B. Finch,	Hempstead.	G. S. Taylor.*
Marcus Burr,	Freeport,	Thomas H. Wheeler.*
Alex. Miller,	Springfield,	Joseph S. Higbie.
*William W. Knox,	Huntington Second,	G. W. Smith.
*E. T. A. Schmoll,	Foster's Meadow.	
†John Murdock.		
*Lewis Lampman,	Jamaica,	John Carpenter.*
*Charles R. Strong,	Roslyn,	Nathaniel M. Terry.
James M. Huntting, Jr.,	Melville,	J. C. Ireland.
*M. B. Thomas,	Islip,	E. Smith.
*T. S. Bradner,	Glen Cove.	
*Johannes Kromer,	East Williamsburgh.	
	Vernon Valley.	
	Woodhaven,	Abraham Smith.
	Whitestone.	
	Christian Hook.	

Presbytery of Long Island.

†Ezra Youngs.		
Edward Harris.		
Wm. P. Strickland, D. D.,	Bridgehampton.	
*William H. Cooper.	Bellport & North Haven,	Walter Howard.*
Thomas Harris,	Shelter Island,	Archibald R. Havens.
Thomas Owen.		
†Robert D. Gardner.		
William B. Reeve,	Westhampton.	
†Charles M. Oakley,	Amagansett.	
Eusebius Hale,	Cutchogue,	Ira B. Tuthill.
†Samuel Whaley,	Moriches.	
†James T. Hamlin,	Mattituck.	
Andrew Shiland,	South Hampton,	W. R. Post.
Epher Whitaker,	Southold,	Stuart T. Terry.
†Charles Shelling.		
†Edward Stratton.		
†Charles Sturges, M. D.,		
Asahel L. Clark,	Greenport,	O. K. Buckley.
†Theodore L. Gardner.		
†John V. Griswold,	Port Jefferson.	
John D. Stokes,	Easthampton.	
William H. Littell,	Setauket.	
	Middletown.	
	Sag Harbor,	Charles N. Brown.
	Brookfield.	
	Franklinville.	
	Speonk.	
	Selden.	
	Yaphank.	

The Rev. John D. Wells, D.D., of the Presbytery of Brooklyn, was elected Moderator; and the Rev. Joseph M. Greene was elected Temporary Clerk.

† Not present during the Sessions of the Synod.
* Not present at the opening of the Synod.

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The Committee of Arrangements reported, recommending that the business sessions of the Synod during the present meeting be held as follows: In the morning from nine to half-past twelve, the first hour to be devoted to devotional exercises, according to the Standing Rule; in the afternoon from three to half-past five, and in the evening to commence at half-past seven o'clock.

They also recommended that the evening of to-morrow be devoted to a public Missionary Meeting, at which the various benevolent operations of our Church shall be presented, according to the arrangements of the Committee. The report was adopted.

The Synod then adjourned, with prayer by the Moderator, to meet to-morrow morning at nine o'clock.

Tuesday, October 22, 1872.

The Synod met pursuant to the adjournment, and spent an hour in devotional exercises.

The roll was called, and the following additional members were reported as present, viz.:

Of the Presbytery of Brooklyn.—Ministers, Baxter Dickinson, D.D., J. E. Rockwell, D.D., Theo. L. Cuyler, D.D., John Neander, Theodore S. Brown, Henry M. Wilson, William B. Lee, Adam McClelland, Joseph T. Duryea, D.D., James S. Evans, D.D., William Howell Taylor, Samuel P. Halsey, John Lowrey, Donald McLaren, J. Clement French, William G. Barnes; Elders, L. Eulner, J. N. Stearns, William P. Lander, W. W. Hurlbut.

Of the Presbytery of Nassau.—Ministers, Samuel T. Carter, James B. Finch, James McDougall, Jr., William W. Knox, E. T. A. Schmoll, Lewis Lampman, Charles R. Strong, M. B. Thomas, T. S. Bradner, Johannes Kromer; Elders, Frederick H. Wolcott, G. S. Taylor, Thomas H. Wheeler, John Carpenter.

Of the Presbytery of Long Island.—Minister, William H. Cooper; Elder, Walter Howard.

The Minutes of yesterday's session were read and approved. It was resolved, that the reading of the Minutes of the last meeting of the Synod be dispensed with, since the printed Minutes of 1871 had been circulated among the members for reference.

The Moderator announced the Standing Committees as follows:

1. *Of Bills and Overtures.*—Ministers, William H. Littell, Benjamin L. Swan, J. S. Evans, D.D.; Elders, Nathan Lane, Frederick H. Wolcott.

2. *Judicial Committee.*—Ministers, James McDougall, Benjamin F. Stead, D.D., William P. Strickland, D.D.; Elders, Zophar Ketcham, Charles N. Brown.

3. *On Leave of Absence.*—Ministers, Alexander Miller, Eusebius Hale, Alfred Taylor; Elders, Archibald R. Havens, J. D. Lawrence.

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4. *On the Minutes of the General Assembly.*—Ministers, J. Glentworth Butler, D.D., Andrew Shiland, Samuel T. Carter; Elder, Ira P. Tuthill.

5. *On the Narrative for* 1873.—Minister, John M. Buchanan, D.D.; Elder, W. R. Post.

ON THE RECORDS OF THE PRESBYTERIES.

1. *Of Brooklyn.*—Minister, John P. Knox; Elder, Stuart T. Terry.

2. *Of Nassau.*—Minister, John D. Stokes; Elder, Charles Roberts.

3. *Of Long Island.*—Minister, J. E. Rockwell, D.D.; Elder, G. W. Smith.

The Rev. F. F. Ellinwood, D.D., being present, it was resolved that he be heard in behalf of the Board of Foreign Missions.

At the close of his address, the following Minute was adopted:

Resolved, That we recognize in the marvellous results already wrought of God among the nations, and especially in the signal successes he has given to our own faithful toilers among pagan and papal people, an emphatic call to us and our churches for a more importunate intercession, and a truer, more self-sacrificing consecration of children and substance to the Foreign Mission Work.

Resolved, That we recommend to every pastor to preach to his people during the coming winter, upon the work of our Board of Foreign Missions.

The Secretary of the Synodical Committee on Church Extension and Home Missions presented and read the annual report of the committee as follows:

REPORT.

The Committee of Church Extension and Home Missions beg leave to report to the Synod as follows:

The same committee having been re-elected at the meeting of Synod, Oct., 1871, it continued with the same organization as in the previous year, viz:

Rev. John D. Wells, D. D., *Chairman.*

Rev. Theo. S. Brown, *Secretary.*

Elder John D. Dix, *Treasurer.*

During the year the committee have lost the presence and counsel of Rev. H. J. Van Dyke, D. D., one of the members elected from the Synod at large.

He was a man always found at the post of duty, and ready with his counsel and hearty co-operation to advance the cause of our beloved church.

The Rev. Wm. Guthrie Barnes has also been transferred from the Presbytery of Long Island to that of Brooklyn. The committee have, as before, the advantage of his hearty co-operation.

No other changes have occurred in the committee itself.

The committee entered upon their second year of labor in behalf of church extension within our bounds with confirmed convictions of the importance of the work. The most blind cannot but see that the population of Staten Island, of Long Island, and Shelter Island is increasing with great rapidity, and that the ratio of increase in the future must be greater than in the past. Two reasons among others may be given for this conviction. The one is, that every part of these islands is now reached by railroads or steamboats. The facilities of communication have been amazingly increased within the last five years.

The other is, that the overflowing population of these great contiguous cities is

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constantly pressing outward into the surrounding country. The attractions these islands offer, are ample room, reasonable prices, good railroad facilities and a healthy climate. While this condition of things remains, there is reason for our faith in a large and increasing population within the bounds of this Synod. Facts also justify our faith. The villages already having a name and a place are expanding beyond all anticipated growth, while new villages are formed on our new lines of railroad, with fair promise of rapid growth. Travel is also increasing, and capital, which is ever sensitive, is readily applied to new investments. The committee desire the churches to realize this one fact now referred to.

But with this conviction more firmly entertained, the committee were less confident of attaining the desired and needed results. A year's experience had taught them that they must have not only a *field*, but an agency to occupy the field.

They felt that they must have a missionary of wisdom, prudence and acceptability, who could touch every point by his personal presence, ever ready to foster and encourage a hopeful undertaking and give direction to the work of church extension. This was our need. The difficult question to be solved was, where shall we obtain the means? The Board of Home Missions at that time trembled before the prospect of a great debt; beside this, a certain sentiment, false and short-sighted (as it seems to your com.), protests at every opportunity against the use of missionary funds in the eastern portion of our country. This protest is well made with reference to old and decreasing churches and communities; but in the case of growing settlements, whether east or west, there seems to be no good reason for a discrimination.

Despite this feeling, it is true that money expended to found churches in the growing towns of the east, near to our great cities, does repay the church very speedily and with large interest.

The committee, from past experience, had little reason to expect large direct contributions to its own treasury. The many collections already pressed upon our churches seemed almost to forbid the addition of yet another to the long list.

Nor do the churches seem to appreciate the importance of the work they have asked the committee to undertake. Beside this, it is always difficult to turn the streams of benevolence into new channels.

But at the risk of adverse criticism, the committee must urge upon the churches the duty of giving more liberally to the cause of church extension.

It is desirable in many cases to sustain the preaching of the gospel at more points than our missionary can possibly occupy. We are also under engagement to supplement the salary of our missionary. Aside, however, from all existing obligations, it must be apparent that it is of little use to appoint a committee however large in numbers, and however well known in the churches, if you give them no means for their work.

They cannot, with an empty treasury, say to a people who begin to agitate the establishment of a Presbyterian service, or even the organization of a Sabbath School, "go forward, we will render you such aid as you need in the beginning." They are obliged to sit still and look on, while other churches occupy the ground. They can make no promises, nor assume any responsibility.

At the last meeting of Synod, many good words were spoken for the committee and their work, for which they are thankful, but they do urge upon Pastors and churches to sustain them by prayer, and sympathy, and contributions.

It ought to be remembered that every dollar which the churches of this Synod can give to church extension, ought to be expended within our own bounds.

It may be true that some churches have been organized and edifices built where they were not needed, and so they have failed, and still the duty of seizing the new centres of influence in the name of the Master is none the less imperative. It becomes necessary to turn from these general considerations to a more specific statement to the work of Church Extension and Home Missions within our bounds.

For the purpose of giving information to all the churches, the committee issued a second circular in Nov., 1871, and sent a copy of the same to every church ses-

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sion or pastor. It, so far as the committee has had any information, like most circulars, found its home in the waste-basket. At a later period of the year, written letters were addressed to all churches which had not contributed to the funds of the committee.

For the purpose of information, and to help some of our feebler churches, a committee consisting of Revs. Whitaker, Stead, Barnes and Brown was appointed to visit Brookfield, Holden, Selden and the adjacent territory.

This committee went upon the ground, held services, and conferred with the several churches with good results. The committee were able to secure, in May last, the appointment of Rev. J. S. Evans, D. D., as Synodical Missionary. He began active work June 1st. Since that time he has filled some pulpit on every Sabbath; he has visited all parts of the Island, and obtained much valuable information.

The committee on their own behalf, and as they think the Synod also, have great reason for gratitude to God, in that a brother so thoroughly conversant with the whole field, and so deeply interested in Presbyterian Church Extension, and so well adapted by experience for the delicate duties of his position, has been secured.

For the sake of distinctness, we ask leave to report upon the work in each of the Presbyteries separately.

1. *Presbytery of Brooklyn.*—We can make a most encouraging report with reference to West New Brighton on Staten Island In April last, meetings were commenced in a private house, which have been continued until the present time. A Sabbath School was organized in June, which now numbers over 100 scholars and 20 teachers. At or near the same time, a church edifice was commenced, land having previously been given for that purpose, and considerable subscriptions made.

This edifice will soon be completed and dedicated.

The building when completed, together with the land, will be worth not less than $10,000, and it is anticipated that the property will be entirely unencumbered.

Our missionary says of this enterprise; "It is destined under the blessing of the Spirit to become soon a strong and self-supporting church. It possesses an excellent working Christian element. There is a growing population, together with wealth and Christian energy."

As soon as the edifice is completed, a regular preaching service will be sustained; and an application signed by forty persons, has already been made to Presbytery for the organization of a church, and a committee has been appointed for this purpose, and the dedication.

The church at Greenpoint has made rapid progress in the erection of their main edifice, and will soon be in possession of a new and commodious Sabbath School room, and of a new and elegant church edifice.

The growth and progress of this Church fully confirms the wisdom of Presbyterial or other help to new organizations. Had not the old Presbytery of Nassau assumed the responsibility of $8,000 in behalf of this church, it would not have been organized, and other churches would have received those of Presbyterian faith and education who now compose its membership.

2. *Presbytery of Nassau.*—In our last report, mention was made of a new Chapel at Christian Hook.

We are now able to report the organization of a church, with reasonable prospects of growth.

Our missionary, with as much help as he could obtain, has sustained a service at Ridgewood during the summer. Nothing permanent can be done here until the people themselves speak more earnestly for the erection of a chapel.

Preaching has been maintained at East Rockaway during the summer. A large tent, holding at least 300 persons, being used for that purpose.

A Sabbath School has also been established, and several hundred dollars have been subscribed towards a chapel.

At Amityville the work moves more slowly than we could wish. There seems

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to be no room of any sort in which a public service can be held. There is good reason now to believe that steps will soon be taken for the erection of a chapel.

At Whitestone a church has been organized, and an edifice built during the year.

Corona or West Flushing may be noticed as a most promising locality. A flourishing Sabbath School is sustained, and preaching every Sabbath.

3. *Presbytery of Long Island.*—Under the judicious and timely labors of our missionary, Brookfield has fair hope of resuscitation. It would seem feasible to connect Brookfield and Yaphank under one pastorate. This is a matter, however, for Presbyterial supervision.

At Stoney Brook, a very beautiful lot of land, in the very centre of the village, has been donated for a church edifice, and as soon as the proper legal papers are prepared, a subscription will be circulated. With the coming of the spring we expect to see the corner-stone of the chapel laid.

The committee, in presenting this report of work actually done, would remind the Synod that our missionary has only been at work for about four and a-half months. It is scarcely necessary to say, that much preparatory work has been done, which, while real and important, cannot be reported. Providential reasons also, in some cases, forbid us to explain or state the plans which the committee, in connection with our missionary, are maturing.

The committee would reassert their conviction that those islands are destined to sustain a dense population.

The current has only just begun to flow. It will increase. It must. And it is certainly the duty of our church to keep abreast of this current. We do not advocate the establishment of weak churches in localities where there is to be no growth, and where ample religious privileges are now enjoyed, just because there may be a few Presbyterian families there. Nor, on the other hand, do we believe in yielding all the promising fields to other churches lest we should seem aggressive. We are indeed a very generous and self-forgetting church. We have stock and instruments in all branches of the church.

We have indeed, in days past, been so exceedingly clever, as to give our members—our wealth—our culture and influence, to found other churches.

This may be very well for an occasional thing, but it is very bad for Presbyterian Church Extension.

We cannot blame other denominations for using our capital, but we can learn a lesson from a too long continued experience.

It will not harm us to be right thorough Presbyterians, and so to be quite as willing, when the Lord opens the way, to found a Presbyterian Church as any other. The committee also would reiterate the strongly expressed hope, that the churches will put all their collections for church extension into its treasury, and also that all the churches will take collections. It is for the churches to say what and how much shall be done.

In conclusion, the committee ask the Synod to give careful and thorough consideration to this most important subject.

The Treasurer's report is annexed, which shows collections from only 12 churches since last October. Total collections for the year $949.36. Total of collections since organization of committee $1,880.29. Of this sum $405.62, was paid Greenpoint church by designation of the contributors; $500 to Tompkins Avenue Church, by special designation, $100 to Presbyterian Church, Kinston, N. C., by special designation; $100 to Christian Hook, by ; $500 loaned to Presbytery of Brooklyn; $222 for salary of our missionary and pulpit supplies. It will be readily seen by this statement, that a large portion of the money's acknowledged by the Treasurer were designated by the donors to particular uses. The balance now in the Treasury is $47.17.

The report was accepted, and a motion offered for its adoption.

The Rev. Dr. Evans, Synodical Missionary, was heard in behalf of Church Extension within the bounds of the Synod.

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Pending the discussion of the committee's report, the Synod took recess until three o'clock P.M.

After the recess, the committee on the Minutes of the General Assembly reported that there is nothing in those Minutes requiring the action of the Synod.

The report was adopted, and the committee was discharged.

The committees on the records of the Presbyteries of Brooklyn, of Nassau, and of Long Island, severally reported, recommending that those records be approved so far as written. The reports were adopted.

The Treasurer of the Synod, V. W. Foster, Esq., presented his report, showing a balance on hand of $

The report was accepted, and referred to an auditing committee, consisting of elders S. N. Stebbins, Peter Luyster, and O. K. Buckley.

Discussion was resumed upon the report of the Committee of Church Extension and Home Missions, and it was finally adopted.

The following resolution was also adopted:

Resolved, That in view of the pressing claims of the Island work, the Synod recommends and encourages the churches within its bounds, which cannot take a special collection, to pay their annual collections for the Board of Church Extension into the treasury of the Synodical Committee of Church Extension and Home Missions.

The Committee on the Narrative of the State of Religion presented their report, which was adopted, and ordered to be printed in the Appendix to the Minutes of the Synod.

The Committee on Church Extension having been appointed a committee to nominate a Synodical Committee of Church Extension and Home Missions for the ensuing year, reported the following nominations:

From the Presbytery of Brooklyn.—Ministers: John D. Wells, D.D., Theodore S. Brown; Elders: S. N. Stebbins, J. D. Lawrence.

From the Presbytery of Nassau.—Ministers: Benj. F. Stead, D.D., John P. Knox; Elders: Frederick H. Wolcott, L. H. Jagger.

From the Presbytery of Long Island.—Ministers: Epher Whitaker, William H. Littell; Elders: Charles N. Brown, Stuart T. Terry.

At Large.—Minister: James McDougall, Jr.; Elder: John D. Dix.

The report was adopted, and the above-named persons were chosen as the committee.

The Auditing Committee upon the Treasurer's account, reported that they had examined the account, together with the vouchers; that they find the same correct, and recommend approval. The report was adopted.

The Rev. Dr. Hand was heard in behalf of the Committee of Benevolence and Finance.

The Committee on Bills and Overtures reported that no papers had been put into their hands.

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The report was approved, and the committee discharged.

The Judicial Committee reported that no papers had been put into their hands, and that they knew of nothing that required the judicial action of the Synod.

The report was approved, and the committee discharged.

The Stated Clerk was directed to publish one thousand copies of the Minutes of the Synod, including the statistical reports of the Presbyteries. The Synod then took a recess until half-past seven o'clock.

After the Recess, the Missionary Meeting was held, according to appointment. The Synod and the congregation listened to addresses from the Rev. Thomas Murphy, D.D., of Philadelphia, on the work of the Board of Publication; from the Rev. T. S. Hastings, D.D., of New York, upon Home Missions; and from the Rev. John D. Hall, D.D., of New York, upon Church Erection and the Cause of Sustentation.

At the close of the public meeting, the Synod resumed business.

The Classon Avenue Church of Brooklyn was chosen as the next place of meeting, and the session of that church were appointed a committee of arrangements.

The Committee on Leave of Absence reported that they had given leave of absence to the following members of the Synod:

Ministers—John Lowrey, E. T. A. Schmoll, Asahel L. Clark, J. E. Rockwell, D.D., James Gubby, Baxter Dickinson, D.D., J. G. Butler, D.D., S. P. Halsey, J. H. Callen, D.D.

Elders—Ira B. Tuttle, Walter Howard, G. S. Taylor, J. N. Stearns.

The report was adopted, and the committee discharged.

It was resolved that the thanks of the Synod be extended to the Pastor and officers of Ross Street Church, and to the families of this church, and of other churches, who have entertained the members of the Synod during the present meeting.

The roll was called, according to the Standing Rule, when it appeared that the following members were absent without leave, namely:

Ministers—Amos N. Freeman, Theo. L. Cuyler, D.D., John Neander, Judson H. Hopkins, Jas. McDougall, Jr., Marcus Burr, Charles R. Strong, Epher Whitaker.

Elders: Geo. Johnston, W. Hastings, W. P. Lander, Nathan Lane, Fred'k H. Wolcott, T. H. Wheeler, A. Smith.

The minutes of this day's session were read and approved.

The Synod adjourned, to meet in the Classon Avenue Church of Brooklyn, on the third Monday of October, A. D. 1873.

Concluded with prayer by the Moderator, and the Apostolic Benediction.

CHARLES S. POMEROY,
Stated Clerk.

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APPENDIX.

NARRATIVE OF THE STATE OF RELIGION

WITHIN THE BOUNDS OF

THE SYNOD OF LONG ISLAND.

We have received timely and well written reports from the Presbyterial Committees on the state of religion within their respective limits, which would give a better idea of the religious condition of the Presbyteries than any condensed synodical report could possibly convey. If we were to select one Scriptural phrase to characterize the condition of our churches on Long Island, it would be that employed by our Lord in describing the condition of the young man who had wandered from his father's house into a land of want and woe, "there was a mighty famine in that land." The famine referred to consisted in a destitution of the simplest support of life, want of bread. This is not the famine. It is not a want of bread, not a famine of corn, or oil, or wine. There is no cry for bread in all the length and breadth of the Island. "Our barns are filled with the finest of wheat, our presses burst out with new wine," we have more than enough of the necessaries and luxuries of life.

It is not a famine of education, "None perish for lack of knowledge." "Many run to and fro, and knowledge is increased." The provision is abundant for popular, select and religious education. Common schools are to be found in every township and neighborhood of the State for the education of all. To these may be added parochial schools and academies. Every church has its Sunday school, with their well-prepared weekly lessons on Scripture subjects, and the fifteen thousand two hundred and ninety-three scholars are weekly receiving religious instruction, besides special catechetical training by pastors and parents.

It is not a famine of money that the church is suffering. While "the cattle on the thousand hills are the Lord's," so to him belong the gold and silver, and he has disposed the hearts of his servants to devise liberal things. There are who withhold, and their leanness and spiritual poverty show the inevitable result of their parsimony. As a general thing an open-handed and large-hearted liberality has characterized our people. The deliverances of the General Assembly on the subject of systematic beneficence, a consecration of a definite portion of our income as divinely ordained, for church purposes, are gradually working out in the church the happiest results. When each member shall be impressed with the importance of making the stated giving to all the benevolent objects of the church an act of religious worship, and it shall become a means of grace as other divine ordinances are, then appeals for money through the pulpit and the press and personal agency, will never be needed. The church shows a good record the past year in the cause of beneficence. The Brooklyn Presbytery alone contributed within its bounds to the several Boards of the church, the sum of twenty-nine thousand five hundred and seventy-eight dollars, and for congregational and miscellaneous objects the sum of two hundred and eighty-five thousand dollars. This would amount to more than thirty dollars per member. That Presbytery has reason to be grateful, if not proud of such a record. The same proportionate gratifying result has been achieved by the other Presbyteries, so that in everything pertaining to the intellectual and material progress of the church, we are constrained gratefully to say "What hath God wrought, for it is not by might or by power, but by my Spirit saith the Lord," even that spirit "which worketh in us to will and to do." The famine does not lie in this direction.

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Nor is it the famine spoken of by the prophet who said, "the days shall come when the Lord will send a famine not of bread or water but of the hearing of the word, and they shall wander from sea to sea and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." There is no famine of the word or of hearing the word. Every house has a Bible or at least so great is the supply that every family may have one without money and without price, and religious tracts are thick as leaves in Valambrosa.

The knowledge of the grace and glory of God literally covers the land as the waters do the sea; man need not say to man, know ye the Lord, but all through the divine revelation, know him from the least to the greatest.

There is no section of our territory where the Gospel is not preached, in all the waste places of the city as in the church, in the school-house of the country as in the chapel, everywhere the word of the Lord has an "open door" and has "free course." No Macedonian cry but what is responded to at once. There is no famine of preachers of the word. In this Synod there are thirty ministers without charge. Not that all of them are capable of peforming full labor. In only one church in the Synod which has been vacant five months, intelligence has been received from upwards of thirty ministers, in different parts of the country, who are willing and anxious to serve the same. There is no lack of laborers, they seem to be greater than the harvest in this particular region. There is no famine of preachers, and from certain indications we are led to infer that the supply will be greatly increased, and in an incredibly short space of time men and women will be sent out by hundreds. God's plan of calling men by the Holy Ghost and the plan of the church in qualifying for this work is behind the times, not adapted to this fast age.

We heartily despise croaking, and we are not in sympathy with those who are continually drawling "the former times were better than these," "ye are fallen, ye are fallen," "the glory has departed."

We would rather counsel our hopes than our fears. We would praise God with thankful hearts that by his grace we are what we are, though we are not what we should be and hope to be, and what we must be if we reach the level of demand.

We rejoice that peace reigns within our walls, and prosperity within the palaces of our Zion. No questions of an exciting or disturbing nature, as to doctrines or government, or mode of worship We are happily one in doctrine and one in worship, in everything essential to the church's integrity. The doctrines of grace, as held and taught by the Church of the Reformation, however sharply defined, meet with no opposition; they will become superannuated when the Bible is superannuated and its author dies; they will become obsolete when the truth becomes obsolete. Time and investigation of the facts of the universe only confirm and strengthen a belief in those doctrines. With Paul we can say, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with spiritual blessings in heavenly places in Christ, according as he has chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." If any preach another doctrine let him be anathema.

What more then, is it asked, do we need as a church? We lack but one thing, and concerning that we may reiterate, there is a great want. We need and are painfully conscious of our want, we need the baptism of the Holy Spirit. It is the cry of all the churches in all the Presbyteries. It is the cry of the church catholic in every land, Come, Holy Spirit, Come! We need the baptism of the Holy Spirit to make the doctrines and forms of the church a living power. As in the days of Knox, and Calvin, and Edwards, they were mighty to the pulling down the strongholds of sin and Satan, in awakening and converting souls, so now if preached with the Holy Ghost sent down from heaven, they are the power of God unto salvation. We need no patent modes of sanctification to galvanize a spiritual life, the sanctification by the Spirit and belief of the truth is the only Scriptural mode. We have all the instrumentalities, the machinery is perfect, we want the power. The Holy Spirit must set it in motion. One united prayer should go up to God for the descent of the Holy Spirit. All movements

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are artificial without it. The Lord of the harvest must send the rain, the times of refreshing are in His hands. The church should pray the Lord of the harvest that he would send the rain to whiten it, and the laborers to reap it. Pray that he would send forth our fellow laborers, who are not in the field, that he would give a baptism of fire in their bones which will force them out into the field and cause them to cry "woe is me if I preach not the Gospel?" Give me souls, or I die of a famine, greater and more to be lamented than any that may threaten. Then they will not wait in the market for some one to hire them. They will hear a louder call than ever came from wealthy churches, and with it will come an assurance from the Lord of the harvest, who will see that though they go out without sandals or scrip, they shall lack nothing in the way of support. The great want of the church and of the ministry, in the field and out of the field, is the baptism of the Holy Spirit; preaching seasons should be converted into praying seasons until the Spirit come. Learned discourses constructed on the best homoletical models, eloquent harangues, producing the greatest amount of animal excitement will all amount to nothing. The effects are like, and rise no higher than the causes, even as streams rise no higher than their fountains. The causes being merely human, the effects will be only human. The Spirit must apply the word to make it quick and powerful, otherwise, however learnedly or eloquently handled, it will be but as a spear of straw against the scales of Leviathan. Let there be a gathering of the people to the house of prayer, and let the united cry be, Come, Holy Spirit come, revive thy work.

PRESBYTERIAL ACTS AND CHANGES.

The Presbytery of Brooklyn, report, that on the 2d of November, 1871, Mr. Clement C. Dickey, a licentiate from the Presbytery of Chester, was received, and on the 9th of November, he was ordained and installed pastor of the Tompkins Avenue Church.

On the 18th of January, 1872, the Rev. J. Glentworth Butler, D.D., was installed pastor of the First Church, Eastern District. The Rev. Donald McLaren was received from the Presbytery of Baltimore.

On the 14th of February, the Rev. J. Clement French, was received from the New York and Brooklyn Congregational Association; and on the 6th of March he was installed pastor of the Westminster Church.

On the 26th of February, the pastoral relation was dissolved between the Rev. Francis L. Patton and the South Church, and he was dismissed to the Presbytery of Chicago. The Rev. A. McElroy Wylie was dismissed to the Presbytery of Hudson.

On the 2d of April, the Rev. Gulick Van Aken was received from the Classis of Monmouth of the Reformed Church. Mr. D. M. Heydrick, licentiate, was received from the Presbytery of Philadelphia.

On the 29th of April, the pastoral relation was dissolved between the Rev. H. J. Van Dyke, D.D., and the First Church, Remsen street. On the 6th of May, he was dismissed to the Presbytery of Nashville.

On the 6th of May, the Rev. F. G. Clark, D.D., was received from the Presbytery of New York, and on May 16th, he was installed pastor of the Genevan church.

On the 24th of June, the Rev. Wm. Guthrie Barnes was received from the Presbytery of Long Island.

On the 28th of June, the pastoral relation was dissolved between the Rev. C. C. Dickey and the Tompkins Avenue Church; and he was dismissed to the Presbytery of Chester.

On the 12th of September, the pastoral relation was dissolved between the Rev. F. G. Clark, D.D., and the Genevan Church.

On the 18th of September, the Rev. F. G. Clark, D.D., was installed pastor of the Tompkins Avenue Church.

On the 7th of October, the Rev. L. C. Lockwood was dismissed to the Congregational Association of New York and Brooklyn.

On the 8th of October, the Rev. William M. Martin was received from the

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Presbytery of Sacramento. The Rev. James S. Evans, D.D., was received from the Presbytery of Morris and Orange. The Rev. H. B. Gardner was received from the Presbytery of Genessee. The Rev. Samuel Carlile was dismissed to the Presbytery of Vincennes. The name of the Genevan Church was changed to the "Gates Avenue Presbyterian Church."

The Presbytery of Nassau report that on the 24th of October, 1871, a church was organized at Whitestone, L. I.

On the 26th of October, James M. Huntting, Jr., was ordained, and installed tor of the church at Melville, L. I.

On the 31st of October, a church was organized at Christian Hook.

On the 1st of November, the Rev. Chas. R. Strong was installed pastor of the church at Roslyn; and the Rev. Chas. Hoover was received from the Consociation of Long Island.

On the 5th of December, the pastoral relation was dissolved between the Rev. C. Dickhaut and the church at East Williamsburgh.

On the 8th of April, 1872, the Rev. P. D. Oakey was dismissed to unite with the Reformed Classis of Raritan.

On the 9th of April, Licentiate M. B. Thomas was received under the care of Presbytery from the Presbytery of Albany. The Rev. Eugene Chappius was received from the Evangelical Synod of Buffalo. The Rev. P. B Van Syckel was dismissed to the Presbytery of Lackawanna.

On the 7th of May, Mr. M. B Thomas was ordained, and installed pastor of the church at Islip, L. I. The pastoral relation between the Rev. S. G. Law and the church of Fresh Pond was dissolved.

On the 18th of June, the Rev. T. S. Bradner was received from the Presbytery of Hudson, and installed pastor of the Church at Glen Cove, L. I.

On the 8th of July, the Rev. Johannes Kromer was received from the Evangelical Lutheran Church of Germany; and on July 23d, he was installed pastor of the German Church at East Williamsburgh.

On the 15th of October, the Rev. Eugene Chappius was dismissed to the Evangelical Lutheran Church of Germany.

The Presbytery of Long Island report, that on the 17th of October, 1871, the Rev. Robert D. Gardner was received from the Presbytery of Westchester.

On the 18th of October, the Church of Yaphank was organized.

On the 2d of January, 1872, the Rev. Robert Scott was released at his own request, from the pastoral care of the Church of Moriches, and a certificate of good standing granted to him, to enable him to join another ecclesiastical body.

On the 10th of April, the Rev. Joseph Beers was received from the Congregational Church of England.

On the same day, Elder William H. Seely of the Church of Sag Harbor, was received as a candidate for the Gospel ministry according to rule.

On the 2d of May, the Rev. William Guthrie Barnes was released at his own request from the pastoral care of the Church of Sag Harbor, and dismissed, and affectionately recommended to the Presbytery of Brooklyn.

On the 17th of June, the Rev. Edward Stratton, on account of feeble health, was released at his own request from the pastoral care of the Church of Port Jefferson.

On the 10th of September, the Rev. Samuel Whaley was received from the Presbytery of Lackawanna; the Rev. John V. Griswold, from the South Classis of Long Island of the Reformed Church in America; and the Rev. Joseph Beers dismissed and recommended to the Presbytery of Westchester.

On the 7th of October, the Rev. John V. Griswold was installed pastor of the Church of Port Jefferson.

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